

Gospel; George A. Smith, the Entabulation of Truth; Orson Pratt, the Gauge of Philosophy; John E. Page, the Sun Dial; and Lyman Wight, the Wild Ram of the Mountains. They are good men, the best the Lord can find. They will do the will of God, and the Saints know it."

Wm. Smith and John E. Page denied the faith, and Amasa Lyman and Ezra T. Benson filled their places.

On the 12th of Feb., 1845, there being four vacancies in the quorum of the Twelve (Brigham Young, Heber C. Kimball and Willard Richards having previously been chosen to constitute the First Presidency, and Lyman Wight having been disfellowshipped for apostacy), Elders Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained members of the quorum of the Twelve.

The next vacancy that occurred was occasioned by the death of Parley P. Pratt, on the 13th of May, 1857. Elder Geo. Q. Cannon was chosen to fill the vacancy.

In the spring of 1867, Amasa M. Lyman was dropped from the quorum

as an Apostle, and the vacancy was filled by Elder Joseph F. Smith, Oct. the 6th of that year.

June the 22nd 1868, Heber C. Kimball, First Counselor to President Young, died. His place was filled by Elder Geo. A. Smith, of the Quorum of the Twelve Apostles.

Elder Brigham Young, jun. succeeded Elder Geo. A. Smith, Oct. the 7th, 1868.

Elder Ezra T. Benson died Sept. the 3rd, 1869, and Elder Albert Carrington was appointed in his stead, Oct. the 8th of the same year.

On the 28th of Oct., 1878, Elder Orson Hyde died. At the annual conference, April the 7th, 1879, Elder Moses Thatcher was elected to fill the vacancy.

The names of the Twelve Apostles now stand:

1, John Taylor; 2, Wilford Woodruff; 3, Orson Pratt; * 4, Charles C. Rich; 5, Lorenzo Snow; 6, Erastus Snow; 7, Franklin D. Richards; 8, George Q. Cannon; 9, Brigham Young; 10, Joseph F. Smith; 11, Albert Carrington; 12, Moses Thatcher.—*Juvenile Instructor.*

The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and, as men in a crowd instinctively make way for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who urges zealously towards some object lying beyond them.

It is said that the deadliest poisons are those which cannot be detected, and there are some so noxious that a single drop inserted into the veins would produce death in three seconds, yet so subtle that no chemical science can distinguish their presence. Just so may a reputation be slain by the poison of evil-speaking, although it be so insidious that it utterly escape detection.

In a model life eternity must have precedence over time. The life that now is is a vapour, a span, a watch in the night, while the life to come stretches out beyond all finite conceptions and measurements. No measure which we can apply is short enough for one, and none is long enough for the other. How infinitely insignificant then all the possibilities of the one, in themselves, compared with those of the other! Time derives its significance and importance from its probationary relation to eternity.

FOR THE BOYS—A certain man who is very rich now was very poor when he was a boy. When asked how he got his riches, he said, "My father taught me never to play till my work was finished, and never to spend my money till I had earned it. If I had but an hour's work in the day, I must do that the first thing, and in an hour. And after that I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so. It is to this I owe my prosperity."

SELF-DISCIPLINE.—Not all the teaching in the world can do us any good unless we aid it by our own self-discipline. Teaching is simply the dead form of things, the dry letter of the law ; while self-discipline is the spirit that gives life to the one and meaning to the other. To force a young person to do things against the natural bent of his character is, of course, the only possible method, as well as the primary meaning, of education ; but, unless the character is of that automatic kind which takes habits easily for want of counter-proclivities, or unless, when of a more active sort, it has the conscious energy of self-discipline, that external pressure of teaching will have no vital effect ; and when the teacher's hand is withdrawn the whole edifice which he alone has raised, and he alone sustains, will fall to the ground.

POETRY.

THE LITTLE CAVALIER.

[SELECTED.]

He walks beside his mother,
And looks up in her face ;
He wears a glow of boyish pride
With such a royal grace !
He proudly waits upon her ;
Would shield her without fear—
The boy who loves his mother well,
Her little cavalier.

To see no tears of sorrow
Upon her loving cheek,
To gain her sweet approving smile,
To hear her softly speak—

Ah ! what in this wide world
Could be to him so dear ?
The boy who loves his mother well,
Her little cavalier.

Look for him in the future
Among the good, the true ;
All blessings on the upward way
His little feet pursue.
Of robed and crowned and sceptred king
He stands the royal peer—
The boy who loves his mother well,
Her little cavalier.

DIED.

WEBB.—At Wolverly, Worcestershire, March 29, 1879, of chronic asthma, George Webb, aged 66 years. Was baptized in 1841, and lived and died in full faith of the Gospel.—Utah papers please copy.

HOLDEN.—At Springwood, Ramsbottom, Lancashire, June 25th, 1879, of measles, Mary Ellen, daughter of Richard and Mary Ann Holden, aged 6 months.—Utah papers please copy.

GULL.—At Holden, Millard Co., Utah, May 30th, 1879, of dropsy, after a severe illness of five months, Ann Lock, beloved wife of George Gull. Sister Gull was born December 1st, 1845, at Red Ditch, Gloucestershire, England ; was baptized a member of the Church of Jesus Christ of Latter-day Saints, when eight years old ; emigrated to Utah in 1868.—“News.”

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTETH HIS FLOCK."—*Jeremiah xxxi, 10.*

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Monday, July 14, 1879.

Price One Penny.

ABSURDITY OF THE "BELIEVE-AND-BE-SAVED" DOCTRINE.

BY ELDER EDWARD E. BRAIN.

—o—

In every age when God has given commands through his holy Prophets, men have been required to perform certain works, according to his will and pleasure. But a large portion of Christendom to-day, contend that, unlike people of all former dispensations of God to man, men may be saved through faith alone, a doctrine which they endeavor to prove by isolated passages of Scripture, totally disregarding positive statements to the contrary, such, for instance, as, (James II, 14) "What doth it profit, my brethren, though a man say he hath faith and have not works? can faith save him?" "Even so faith, if it hath not works, is dead, being alone." If faith alone will save a soul, then why do those "Christian" ministers, who hold this doctrine, exhort their flocks to charity, honesty or any good works? Should men sincerely believe, once for all, that the atoning blood of Christ would save them without the performance of any works on their part, then the above mentioned "Christian" ministers would consequently be compelled to seek other employment, as it

would be no longer necessary to pay them for *their* services.

If Christ has saved all men, or promises salvation with certainty if they will but "believe," then what use is the Christian Bible which has been so long used for moral guidance? If the blood of Christ cleanses all who merely "believe," then, as devils "believe," (James II, 19) they, too, will be saved. If all characters who confess Christ with their lips, either upon the scaffold, on the sick-bed or otherwise will be saved, then beyond the bar we may anticipate associating with devils, murderers, liars, and reprobates, together with apostles, prophets, evangelists and holy men of God, all surrounding his throne and forming an innumerable pandemonium. We might with propriety just here inquire, if such were the case how much more elevated society would be there under such conditions than here.

In short, presuming "it is not through works of righteousness that we can get back to Christ," (as we recently heard a noted minister state,)

then good works will not save us nor bad works condemn us. Consequently, not only are the laws of Moses with the ten commandments done away, but also the laws of Christ. "Verily, verily, I say unto you, except a man be born of the water and of the Spirit he cannot enter the kingdom of heaven," "Repent, every one of you and be baptized," etc. "Be ye therefore perfect, as your Father which is in heaven is perfect," "He shall judge every man according to his works," etc. Such a soul-destroying imposition, by which thousands are to-day deceiving themselves, is one of the "doctrines of devils," which Paul said, men should teach in the latter times, when Satan would marshal the powers of darkness to overthrow the people of God and lead

the children of men to death eternal. Such a belief sets aside man's agency, which was given him for his salvation or condemnation, according to the use thereof.

Light has come into the world, after about seventeen centuries of darkness, and has taught those who believe and obey that such a doctrine is false, having not the least foundation in truth. Faith in Christ leads to repentance, which then is made effectual by immersion in water for the remission of sins; the Holy Ghost then being bestowed, initiates a person after the pattern Jesus laid down, into the service of God. This and nothing less will save a man now, by continual faithfulness; to the truth of which we bear our humble testimony.

BARRIERS TO INVESTIGATION.

BY ELDER CHAS. W. STAYNER.

"For as concerning this sect, we know that everywhere it is spoken against."—Acts xxviii, 22.

One of the objections most frequently made, by those who refuse to investigate what is commonly called "Mormonism," is that the followers of the doctrine are bad, unprincipled and ungodly; that they are charged with crimes, and loaded with infamy by public speakers, ridiculed and maligned by the press of all countries, and acknowledged to be guilty of something by common consent, generally. This objection, which seems to many such a plausible excuse for not inquiring into the doctrines of the Church, is positively a direct and most substantial evidence of their truthfulness and divine origin. We do not claim that wickedness, if it really existed among the "Mormon" people, would be any evidence of divine blessing or favor; but to be spoken evil of falsely for Christ's sake is one of the strongest evidences to the truly religious and thoughtful mind, that those who are thus persecuted are following in the steps of the Savior and his disciples. It may not be generally known, that the early

Christians were thus savagely maligned by the writers and speakers of their day. It is probably well understood that Christ and his Apostles were censured by all classes of the people, and one by one they were put to death by judicial decrees or mob violence. The Savior himself was crucified by decree of Pontius Pilate, the Roman governor; Peter was crucified under sentence by the Emperor Nero; St. Paul was sentenced to death, and, being allowed the privilege of a Roman citizen, was beheaded by official authority, three miles from Rome; St. James was also beheaded by the judicial sentence of Herod; St. John, the Divine, was sentenced by the Emperor Domitian to be scalded to death in a cauldron of boiling oil, and was cast into it, but God saved him by a miracle, and he came out of the oil as though he had simply been anointed, and the relentless monarch then sentenced him to banishment on the Isle of Patmos, where he wrote the Book of Revelation, containing an account of the most wonderful visions

concerning the latter days. The other apostles suffered in various ways, and during life were always looked upon as criminals, violators of the law, disturbers of the peace, and worthy of bonds or of death. This fact may be generally known, but it is perhaps not so universally understood, although equally true, that the converts of these great and holy men, as individuals, as communities and branches of the Church, as followers and advocates of the Christian cause, were also the continual objects of accusation, victims of judicial zeal, and that thousands upon thousands of the most faithful Saints were sacrificed by the decisions of courts, tribunals and emperors, to satisfy and appease the religious hatred and bigotry of the age, under the deceptive cloak of lawful proceedings, to put down crime and rebellion. Religious opponents gained the ear of the judges, by denouncing the new sect as wicked and rebellious, and the judicial powers carried favor with the masses by listening to these complaints, and, on some trumped-up charge, sacrificing the adherents of an unpopular creed who had no friends but God to defend them.

It is the same to-day. Every aspirant to popularity or position in America has appeared in the past to regard the "Mormons" as "people without friends," and consequently the proper ones to attack in order to please the masses. Political parties

in the race for power, cry, "we will remove the stain of polygamy from the nation," and think to ride triumphantly into supremacy with this sentiment for a motto. Editors, preachers and lecturers found it fashionable to abuse "Mormonism," and they have done so till their attenuated arguments and vituperative declamation have become hackneyed and disgusting. People are beginning to want some new theme, some more sensible object to stimulate them to vote for party men. Statesmanship is down so low that its want is much felt, and while the country is being paralyzed by fraud, political trickery, and universal corruption in high places, the reform of the hour seems to be needed in a more substantial manner than simply the affliction of a community whose industrious habits and proverbial thrift are the admiration of all thinking people. Still this does not quiet the rabid sensationalist, or appease the office-seeker in his lust for position, and thus Satan finds willing instruments to urge on his purposes, while the Saints are becoming purified by continued persecution. And with it all, the name of God is abundantly glorified, for while many may condemn, on rumor, "this sect that everywhere is spoken against," the honest in heart are by these means led to investigate, and, through the aid of the Holy Spirit, are finally brought into the fold of the Gospel.

DISTRICT MEETING.

A district meeting was held in Miner's Hall, Wigan, Liverpool Conference, on Sunday, July 6th, 1879.

The first assemblage convened at 10.30 a.m. Elders from Utah on the Stand—John Nicholson, from the MILLENNIAL STAR Office; James L. Bunting, President of, and I. J. Wardle, Ralph Smith, W. H. Haigh and L. R. Martineau, Traveling Elders in Liverpool Conference.

Meeting was called to order by Elder Wardle, President of the Wigan District. Singing. Prayer by Elder R. Smith. Singing. Sacrament was

administered by Elders Marsh and Glover.

President Bunting made some preliminary remarks, explanatory of the duties of the priesthood and Saints. Brother Wardle reported the district as in a healthy, thriving condition, much energy, he said, being shown by the local priesthood and Saints in reference to the spreading of the work by preaching, distributing tracts and other means.

The meeting was then briefly addressed by Elders L. R. Martineau,

Ralph Smith, W. H. Haigh and J. Nicholson.

Dismissed with prayer by Elder Bunting.

2.30 p.m.

Singing. Prayer by Elder Haigh.

President Bunting addressed the meeting upon the first principles of the Gospel, and the preaching of the same for a witness, etc. Also upon the social status of Utah, and the societies and institutions which were established among the people for the education of the young, and to refine them in conduct and manners. He showed the necessity of the Saints being genuine ladies and gentlemen, manifesting to the people that the Gospel elevates mankind, improving their social and moral, as well as their religious condition. He offered some excellent practical suggestions in relation to family government and other subjects.

Brother J. H. Wallis expressed his pleasure in being connected with the Church of Christ, and bore testimony that the work in which the Saints were engaged had been revealed from Heaven, being of divine origin.

Elder Nicholson addressed the meeting. He alluded to some of the common popular errors existing among the people at large regarding the Latter-day Saints. One of these was that they were governed, especially in Utah, by a species of human despotism. This, he said, was a fallacy. The nature of this Church demanded that it should be governed by law, and not by man. The laws for its guidance had been revealed from heaven, and from them, when properly and righteously administered, none were exempt, from the least to the greatest. It was the law and not man, according to the genius of the Church, that was, under God, supreme. The law and the testimony provided for the sustaining of the righteous in their legitimate places, and the purging out of the ungodly.

The Saints were accused of being a bad people. So were Christ and the ancient Saints. If people professing to be members of the Church were guilty of wrong-doing, they acted in diametrical opposition to the spirit

and letter of the work. And if such were suffered to remain in the fold without genuine repentance, there was a fault at the door of those whose duty it was to see that "There is no iniquity in the Church," for the law made ample provision for the purification of the community. He referred to some of the more prominent laws, in this connection, that had been revealed through the Prophet Joseph Smith, and were published in the Book of Doctrine and Covenants. He showed how the law provided for matters of importance in the Church being done by "common consent." It was in this way that the officials of the Church were sustained, and yet they themselves were not exempt from the operations of the laws. These regulations of the Church had been revealed for its protection and purification.

He showed the object of bestowing the priesthood upon men. It gave them power to exercise a saving influence among their fellows. It would be well for the priesthood present, both those who were local and we who had come from the main body of the Church, to ask ourselves whether we were exercising as extensive an influence of that kind as we were capable of. If we were, happy were we. If not there was a degree of condemnation attached to our skirts. We said the judgments of God were beginning to descend upon the nations and would soon overwhelm them in a whirlpool of destruction. It was a good thing to have this information. It enabled us to escape the calamity, but how much were we doing toward imparting it to others, accompanied by the preaching of the first principles of the Gospel? Are we going into the halls, houses, highways and by-ways and declaring the Gospel message. If not we were in the position of a person who had the power to warn the people on an approaching train of an obstruction across the rails that would send the engine, cars and living freight over a deep declivity, with a crash, rendering the whole a heap of shapeless ruins, and failed to do so. Such an individual would be morally responsible for the destruction.

Should we fail in our duty regarding

the publication of the message of salvation, we would not have excuse that we had not been instructed, by precept and example, by the President of this Mission, Elder Budge, whose personal energy and labors we could all imitate to advantage. To speak more locally, the priesthood in the Liverpool Conference had an immediate example in the course pursued by President Bunting, whose personal activity in his field of labor was continuous and worthy of imitation.

Some might make excuses, to the effect that they were not fluent preachers. To such he would say, Have you received a testimony that this work is of God? Yes. Do you know that faith, repentance, baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost, administered by divinely authority are a part of the Gospel and are sustained by the scriptures? Yes. Can you say so? Certainly. Then, providing you are living consistently with your profession, which is always a pre-requisite, you can go and tell the people that simple story. If we were ashamed to bear witness for the Lord, he would be ashamed of us. He concluded by bearing testimony to the revelation of the Gospel from heaven, through Joseph Smith, the Prophet.

Singing. Prayer by L. R. Martineau.

Immediately after these services the Saints repaired to an open square, not far from the meeting room, and held an out-door meeting, which was quite largely attended. Elder Bunting, taking an elevated position upon the stone base of a large lamp post, delivered a discourse on the first principles of the Gospel and the necessity of divine authority. As Elder Nicholson was about to follow, the leader of a small crowd of men who had evidently come for the purpose of breaking up the meeting, endeavoured to create a disturbance. The speaker, however, appealed to the sense of honor and fair play of the people, and the tide of feeling was speedily turned against the active disturber and the meeting went along peaceably, the people standing, and listening attentively, notwithstanding it rained a portion of the time. Elder Nicholson spoke in a similar strain to the remarks of Elder Bunting, concluding by bearing testimony to the truth of the work.

The closing prayer was offered by Elder Partington.

L. R. MARTINEAU, Clerk.

CORRESPONDENCE.

ENERGETIC LABORS IN THE MINISTRY.
THE ELDERS PREACHING AND TESTIFYING IN PLAINNESS.

New Whittington, Derbyshire,
July 7th, 1879.

President. Wm. Budge.

Dear Brother,—I left Liverpool the same evening I received my appointment to labor in the Sheffield Conference, for Bradford, Yorkshire, to visit my relatives. They received me very kindly, and tried to make my visit pleasant, urging me to stop a month, at least; but on hearing that brother Geo. R. Emery was laboring alone, I could not content myself to remain with them but a very few days. On May 28th, I bid them fare-

well, and started for my field of labor. Brother Emery met me at the station, and took me to the conference house. He and I spent the remainder of the day visiting an uncle I have living in Sheffield. The next day we started through the conference. The Saints everywhere receive us kindly, and do all they can to assist in spreading the Gospel. We held fourteen out-door meetings last month. The weather was so bad we could not hold any more. At all of these we received good hearing, and but very little opposition. On one occasion, at Whittington Moor, two men came to oppose us, but our hearers would not let them speak. They had quite a row among themselves, after which

Brother Emery induced them to go with us to Brother Yates's house, and show us where we were in error; but I think they left us much wiser men. They have never tried to oppose us since. The Saints turn out well at our out-door meetings, enabling us to have good singing, which generally brings us an audience

We have baptized some few into the Church, but we realize that to-day is the "gleaning after the vintage is done." We are blest of the Lord in our speaking. Many believe our message, but few have the heart to embrace it and leave the old and venerated, long-established faiths of their fathers. With the help of the Almighty we try to speak plainly and pointedly, following your instructions, when bearing our testimonies, by showing them the position they are in after hearing the Gospel preached; that it leaves it with them and their Maker, clearing our skirts from their blood, so that when we meet at the bar of God, they will have to give an account for not having received our testimonies.

Brother Goddard is now traveling with me. We held an out-door meeting yesterday morning, on Brimington Common. We had a first-class hearing and no opposition. We have another appointed there for Tuesday next.

Your Brother in the Gospel,
W. B. PARKINSON.

THE GIFTS.—GOOD PROSPECTS.

Newcastle-on-Tyne, July 8th, 1879.
President Wm. Budge.

Dear Brother,—I have just returned from a visit to Durham, Ferry Hill, and South Church, and find the Saints alive to their duty, and enjoying the spirit of the Gospel.

We had an enjoyable time at South Church on Sunday. Brother Abraham Smurthwait spoke in tongues, and Brother Thos. White, of Evenpool, interpreted, which was full of wise counsel, blessings and prophecy.

We have reorganized several of the branches in this conference with very gratifying results. The local priesthood are very active in the perform-

ance of every duty. I am thankful for such associates in my labors.

I herewith enclose the latter portion of a letter received by the parents of two young men, who had only been in the Church between three and four months when they left for Utah. They worked at Shildon Colliery. Their mother was baptized on Sunday last, and their father will doubtless be baptized shortly, as he is a careful and cautious investigator for truth, with sufficient good sense to accept it when found. We find many professed inquirers for truth, who evidently get "pricked in their hearts," and, like Agrippa, say "thou almost persuadest me to be a Christian," but, like frightened sheep, they hurry back into the confusion of the noisy and benighted herd of the world, hoping to find safety in numbers.

The prospect of the conference is good. We had a heavy emigration this season, but hope to make up the number of Saints again, before the summer is over.

Your brother in the Gospel,
GEO. CRANE.

ELDERS LABORING WITH DILIGENCE AND ENTERPRISE—ADDITIONS TO THE CHURCH—BRANCHES ORGANIZED.

Glasgow, July 8th, 1879.
President Wm. Budge.

Dear Brother,—I am happy to say that the elders in this Conference are laboring diligently among the people in their several districts. Elders Blyth and Houston report good open-air meetings held at seven separate places regularly, in Ayrshire; and a spirit of inquiry resting upon the people. Fourteen have recently been baptized in their district and a branch of the Church organized at Kilwinning. Elder John McKenzie, of Parkhead district, has recently added seven members, and the field of investigation is extending. Elder Archibald Buchanan, up among the Moorlands to the east, is gathering up the scattered ones, having lately added seven to their numbers, and organized branches of the Church in Lanark and Falkirk, between which two points there is quite an interesting opening

for the spread of the Gospel. The City of Glasgow also contributes her quota of increase. In all about thirty-three since our last April Conference, with very pleasing prospects ahead. Elder Peter Reid started this morning, laden with the glad tidings of the Gospel, to the West Highlands, commencing with Cantyre, and on, as the way opens.

Thus are the heralds of Zion, as the "fishers and hunters" of the last time, found in the highways and by-ways, reaching to the islands and ends of the earth, proclaiming the fulness of the everlasting Gospel; and the gifts of God are demonstrating their calling. The believing and obedient are enlightened to understand that the

eyes of the Lord have been upon "all their ways" in the dispersions and afflictions of Israel among the nations; and that the day of recompence and remission of all past offences has arrived; and the "Refuge in the day of affliction" found; unto which the Gentiles from the ends of the earth are gathering and acknowledging that "Surely our fathers have inherited lies, vanity, and things wherein there is no profit," at which time the Lord has said "I will cause them to know mine hand and my might and they shall know that my name is the Lord. (Jer. xvi, 16—21.)

Your Brother in the bonds of the Gospel,

H. FINDLAY.

PASSING EVENTS.

LABOR QUESTION.—The capital and labor question continues in a state of fermentation in this country. The masses passed through a trying ordeal of suffering last winter. And now, at the time of year, when business is wont to be at its briskest point tens of thousands are in a state of pinching want. Among the thinking portion of the community there is a fearful looking forward to the approaching winter, the prospect being that trade will be even much worse than it was last. This outlook, together with the fact that the people, owing to the recent and present hard times are totally unprepared to meet such an unpromising future, makes up a black and gloomy picture.

THREATENED STRIKE.—The masters of the Rhondda Valley, (Wales) coal mines having given notice of another ten per cent reduction of wages, the men have signified their determination to strike rather than submit. Should the strike take place, of which there is a strong probability, 40,000 people will be affected by it.

A NATIONAL CALAMITY.—The prolonged bad and unseasonable weather in this country is being considered in the light of a "national calamity." The crops are suffering immense damage. The Archbishop of Canterbury has requested the clergy to designate a Sunday for "special prayers to the Almighty, for such weather as will enable the people to gather in a bountiful harvest."

LAWLESSNESS IN IRELAND.—There are violent outcroppings of secret murderous societies in Ireland. In the House of Lords on July 7th, Lord Cranmore Browne drew the attention of that branch of Parliament to the lawless condition of affairs in some portions of that country. A large number of people have to be under the immediate protection of the police, many of them, it was believed, he stated, being under sentence of death by secret societies. It was understood that the murder of Lord Leitrim was perpetrated in that connection. Lord Cranmore Browne drew the attention of their Lordships to the startling increase of agrarian crimes in Ireland, and urged the necessity of energetic steps being taken for the enforcement of the law.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 14, 1879.

THE GIFTS OF THE GOSPEL.

—○—

It is the privilege of the Saints to enjoy the gifts and graces of the Gospel. In proportion as their lives are harmonious with the revealed will of God will those blessings abound among them. They are evidences of His divine favor, and the result of faith in his name. The absence of the gifts among the people evinces unbelief. So said the Prophet Moroni, as recorded in the Book of Mormon: "And the reason why he (the Lord) ceaseth to do miracles among the children of men, is because that they dwindle in unbelief, and depart from the right way, and know not the God whom they should trust."

As in days of old, in the Primitive Church of Christ, it is incumbent upon the Saints in these days, to strive earnestly for the best gifts, that the power of God may be manifest. The diversities of gifts are described in the First Epistle of Paul to the Corinthians, 12th chapter. They are various, yet imparted by the same spirit. Therefore they differ in individuals, not coming by the will or power of man, but by the spirit, dividing to every man severally as he (the spirit) will. To one is given the gift of prophecy, to another of healing, to another to speak in tongues, etc.

The gifts are in the Church of Jesus Christ of Latter-day Saints. It has been our privilege to see them manifested on a variety of occasions and in different ways. There are but few experienced members of the Church who have not witnessed such manifestations of the power of God's spirit in some form. We hear of miraculous occurrences in various parts of the Mission, and occasionally they come under our immediate personal observation.

It is well that we should be informed concerning the nature of those gifts, and at least some of the laws and conditions pertaining to them. Some people ignorantly suppose if a member of the Church be sick, and there should be a failure of his being miraculously raised up by the administration of the elders, that that is conclusive evidence of the non-existence of the gifts in the Church. This fallacious conclusion would be based upon the abstract fact that the gifts of healing and to be healed are among the blessings promised in the Scriptures to true believers. Such persons forget that both or either of those particular gifts are not promised to every member of the Church, any more than the gift of tongues, prophecy, etc., there being diversities of gifts, the spirit dividing "to every man severally as he will."

When a member is sick, and there is a failure of his being raised up by the administration by the elders of the ordinance instituted in the Church for that purpose, what does it prove? Does it demonstrate that the gifts are not in the Church? Certainly it does not. It simply shows the absence of one or more necessary conditions in any particular case. It may be that the administrators are not specially endowed with the gift to heal, or the party administered to may not be in possession of faith to be healed, or both those causes combined. It does not follow that either party is under condemnation, because of the failure of a desired result in this connection, these gifts not coming by the will of man, but the will and power of the spirit of God.

The Apostle Paul in 2 Timothy, iv, 20, says: "Erastus abode at Corinth; but Trophimus have I left at Miletum sick." Why should Trophimus be left behind sick? Was it because the gifts were non-existent in the Church in his day? Was it even because Paul was personally unable to exercise the beneficial gift of healing? Let the Scriptures answer, Acts xiv, 8—10: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak, who steadfastly beholding him, and perceiving that he had *faith to be healed*, said, with a loud voice, stand upright on thy feet. And he leaped and walked." The natural inference is that the impotent man was in possession of a condition in which Trophimus was deficient, "*faith to be healed*;" yet, doubtless, the latter was an excellent man, devoted to the ministry of the Gospel. Even the gifted Timothy was troubled with "often infirmities." Concerning the brief ministry of the Savior in his own country, it is said, Matt. xiii, 58, "And he did not many mighty works there because of their unbelief."

In relation to the treatment of the sick in the Church who have not faith to be healed, the Lord has given instruction by the medium of revelation through Joseph the Prophet: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me."

The gifts of the Gospel are given for the benefit and edification of the Church, and come by faith, through the operation of the spirit of God. They are not given for the benefit of unbelievers, although, as in the days of the primitive Church, corrupt persons often clamor for a sign. The answer given by the Savior to such as would consume the gifts of God in the gratification of their sensual desires, is as applicable now as then: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given it"

We exhort the Saints to live so as to be in the enjoyment of the gifts and graces of the Gospel, which are precious beyond all price. Those who are enabled to exercise them in a high degree, should walk in all humility before the Lord. He who taketh honor unto himself in any of these things will not only lose his gifts, but his mind will fail to be at all illumined by the Spirit by which they are imparted and exercised.

HEALING.

In continuation of the subject treated above, we advise the Saints to strive for and cultivate faith in the healing power. When the elders, "two or more," are called in to administer to the sick, by anointing with oil and the prayer of faith, they should not be invited merely as a matter of form. In regard to this ordinance the promise of the Lord should be kept in view. It is to the effect that when two or three are met together, are agreed upon any one thing and shall ask the Father in the name of Jesus, nothing doubting, they shall receive it.

Oil that has been consecrated for the administration to the sick, should not be used for any other purpose. When not in use it should be put away in a clean place and the stopper kept in the bottle or vessel containing it. We have occasionally met with instances of carelessness in this regard that could scarcely be deemed short of sacrilegious.

Disease and infection are in the atmosphere, and the Saints are required to take due precautions against being affected by them. Scrupulous attention should be paid to maintaining cleanliness of the person and surroundings. In addition to the special gifts and powers of the Gospel, the Lord has blessed us with reason and intelligence, which he expects us to use for the perpetuation of life and promulgation of good. Cleanliness is a portion of the Gospel of life, being an important "part of godliness." We cannot overlook this fact with impunity.

DECLINE OF GREAT BRITAIN.

British statesmen are at length getting some clear ideas regarding the existing trade and commercial depression. At last the baseless expressions about a revival of business are being silenced by keen investigation. After a season of mental mist have come a grasping of the situation and sensible conclusions as to its causes.

In the House of Commons recently Mr. Chaplin moved for the presentation of an address to the Crown, asking for the appointment of a royal commission to "inquire into the depressed condition of the agricultural interest and the causes to which it is owing; whether those causes are of a temporary or permanent character, and how far they have been created or can be remedied by legislation." In speaking to the motion he attributed the disastrous situation to several leading causes. Among these was free trade without reciprocity on the part of other nations. This gave unrestricted liberty for the importation of unlimited quantities of produce and cattle from abroad without any reciprocal compensation towards England. Indeed, instead of other countries following the example of this kingdom in the matter of free trade, they were raising their tariffs. The consequence was that the number of vacancies of small farms was unprecedented. The gentleman was forced to the cheerless conclusion that, unless a remedy were provided, the *duration of English agriculture must be brief*.

Mr. MacIver thought the investigation should include trade as well as agri-

culture. Without a remedy he had no hope that it would ever revive again. He spoke of the rapid decline of exports and the continual increase of importations, extending to nearly every branch of industry. Artisans, he said, had the "mockery of cheap food offered to them at the cost of starvation." He deplored the free trade policy that had enabled foreign countries to pour their productions into the lap of England, while they charged the latter enormous rates on everything produced here and delivered at their ports. He admitted that, "The entire destruction of our home industries is only a question of time."

Under these attacks the Hon. John Bright, the great advocate of free trade, chafed and fretted. He was the great promoter of that policy, and his efforts, combined with those of his late colleague, Richard Cobden, did much toward bringing about its adoption. To be impliedly charged with helping to produce the present ruinous state of trade is a matter of most serious import. He cannot meet the staggering statements directed at his former hobby, and he leaps upon his opponents with the fierceness of a tiger at bay. He made a string of statements that did not touch the question at issue, nor the arguments of the other side. Failing in logic he resorted to a covert threat. He informed the House that 400 out of the 658 of its members were landowners. He asserted they were opening the way for an investigation that would show that the agricultural depression resulted from a monopoly of the land. They were opening up a door for inquiry as to the reason why there were so few owners of the soil. He quoted in reference to the success of American farming—"They till the land who own the land they till." Continuing upon the land monopoly in this country, he said :

I should like the committee—I believe they will be driven to it—to inquire into two or three facts which I will put before the house. They will find out that 66 persons own, in England and Wales, 2,000,000 of acres; that 100 persons own 4,000,000 of acres; that 710 persons own more than one-fourth of the whole soil of England and Wales. If they cross the Tweed and inquire about Scotland, they will find that out of 19,000,000 acres, 12 persons own 4,340,000 acres, or nearly one-fourth of the whole of the kingdom; that 70 persons own 9,400,000 acres, or one-half of the whole land of Scotland; that 1,700 persons own nine-tenths of the whole of Scotland, and the remaining one-tenth is left to all those who are left after you have taken 1,700 persons from the whole of the population; and if you go to Ireland, you will find out of 20,000,000 acres, that 292 own six-and-half millions, or one-third, 744 persons own nine-and-half millions, or one-half; they will find that two-thirds of England and Wales are owned by 10,200 persons, two-thirds of Scotland by 330 persons, and two-thirds of Ireland by 1,942 persons.

Mr. Bright's fierce antagonism to the investigation is evidently not sincere. He professes to be the great friend and champion of the people. If he were really so and he believes the land monopoly to be an evil—and he professes he does—he should welcome an investigation that would expose the monstrosity as the cause of distress. Instead of doing this he threatens the monopolists that if they proceed further they will be exposed, hoping thus to frighten them against proceeding further. If he did not believe that free trade without reciprocity had been the greatest cause of the present distress he would be most willing for an inquiry to proceed that would shoulder the responsibility solely upon some other cause. Mr. Bright is an extensive manufacturer also, and he

knows well that were a protective tariff placed upon cattle and farm produce, thus raising the price of food, his operatives, now living "from hand to mouth," would starve at their present wages, and suspension of business would inevitably ensue.

In fact the situation is beset with insurmountable obstacles on every side. Men of keen mental perception are getting quite clear as to the causes that have lead to the present fearful results, but none of them are able to define an adequate remedial process. Free trade has doubtless done much toward the bringing about of the present stagnation, but circumstances and interests are of such a peculiarly intermingled character, that a return to protection will not favorably turn the scale. The chancellor of the Exchequer alluded to Mr. Bright's extraordinary excitement and said his remarks were calculated to create mischief.

The dismal anticipatory assertions of leading statesmen relative to the probable early extinction of English agriculture and the "entire destruction of her home industries," are not comforting to the country. In combination with the real state of affairs they give unmistakable tokens of the rapid waning of her glory and power. Her situation in regard to the one gigantic issue alone, of providing labor and food for the masses, illustrates the prophetic saying of the Saviour, that among the signs of the nearness of his coming would be "perplexity of nations." Like every other kingdom under heaven that will not repent and come under the banner of the Redeemer, she will "become like chaff upon the summer threshing floor," unless she turn from perplexing darkness to the marvelous light of revealed gospel truth.

IMPRISONED FOR CONSCIENCE' SAKE.

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Brother George Reynolds has been cast into prison. The contemplation of this fact fills us, in unison with his hosts of friends, with sympathetic sadness. The cheering relief to the otherwise darkened picture is the nobility of the cause in which he suffers. He is upon the altar of sacrifice for the truth's sake. No faithful man can occupy such a position without incurring the sympathy of every good person, and the smiling approval of a just God. It is encouraging to know that Brother Reynolds himself takes the situation with philosophical serenity becoming a servant of the Most High, as will be observed by the following extract from a letter, addressed to the writer, written at Omaha, Nebraska, U.S.A., June 18th, 1879 :

"I am here, in Omaha, a prisoner, bereft of liberty for Christ's sake. The issue is direct ; it is for obeying what I most assuredly know to be a revelation from God. The conflict is between the Most High and those who oppose his growing power on the earth, manifested in the development of his purposes through his faithful Saints. I realize all power is with him, and he makes the wrath of man to praise him ; the rest of it he will restrain. I also feel that if it were not necessary for His purposes that I, or some other of his servants, should occupy this position, it would not be as it is, and I feel proud (not too proud, I trust,) and happy to think that I have been deemed worthy to represent His word and will in this important particular.

On Saturday afternoon last, at 3 o'clock, I was called before the Court

and re-sentenced. Proceeding from there at once to the Marshal's Office, Mr. Miller, the U.S. Marshal's representative, very kindly permitted me to go home on my promising him to be at the railroad depot on Monday morning. This somewhat incensed some of our rabid fellow-citizens, who were anxious that I should be put in chains. Indeed they deemed it dangerous for a felon of my stamp to be at large. On one of the *Tribune's* representatives expostulating at the Marshal's Office, Mr. Miller told him that, so far as that was concerned, he considered it would be perfectly safe to give me the papers and start me off to Lincoln, Nebraska, alone; he did not doubt that I should duly report myself. In that he was quite right; running away is no part of the programme.

On Monday morning I was down at the train and met many of my brethren, who came to say good bye. Ex-Secretary Geo. A. Black and Mr. W. T. Shaughnessey were the special agents of the Government who accompanied me here. Throughout the journey they acted with the greatest courtesy and kindness towards me. No one would have had any idea, from their conduct, that I was a prisoner and they the officers. We arrived here this afternoon, and to-morrow morning we go to Lincoln. The prison there is farmed out, as I am told, to a gentleman by the name of Stout, who is paid by the State 60 cents (two shillings and six pence) per day for each prisoner, out of which he has to pay all expenses of wardens, etc. I am sorry to learn that there are nothing like enough separate cells for the prisoners, but numbers bunk in one large room. This does away with my hope of quiet study by myself. However, perhaps something more favorable than I now know of may turn up.

I suppose you would like to know how I feel; well, I may say, as tranquil and composed as ever I have done in my life. I know I do not go to prison without the knowledge of our Heavenly Father and he can harden and soften the hearts of rulers and others as he did that of Pharaoh of old. His will be done. God grant me strength to accept it without repining."

We have heretofore entered into the merits of this case, which was instituted for the purpose of testing the validity of the anti-polygamy law, and it is therefore unnecessary to recapitulate. It is quite clear that the Supreme Court committed an outrage in deciding a law was valid that infringes upon the religious rights of a large number of the citizens of the country. But even aside from that inexcusable, extra-judicial, illegal decision, the throwing of Brother Reynolds into prison is an act of flagrant personal injustice. Proceedings in his case were instituted by his consent, agreeable with a mutual understanding between some of the leading authorities of the Church and the officers of the law. The object was to obtain a case that would test the constitutionality of the law. The defendant himself supplied the evidence upon which the indictment and conviction were found. The writer, who is an intimate friend and acquaintance of Brother Reynolds and his family, was one of the witnesses at the trial, the object of his testimony being to show that plural marriage was esteemed by the defendant as a principle of his religious faith, and that this was the motive that caused that institution to be practically adopted by him. A person must be the judge of what shall constitute his own religion, else the pretence of constitutional religious liberty, set up in the United States, is a mockery and a sham.

The character and disposition of Brother Reynolds are as far removed from those of a criminal as it is possible to imagine. He is an upright, honorable, intelligent and good citizen, and his incarceration in prison, under the circumstances, is a disgrace to the nation in which the outrage is perpetrated.